THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 — REGISTERED AS A NEWSPAPER

No. 6029 — Saturday, January 25, 1958 — Price 3½d.

REPORTING A MURDER

LAST Week, under the heading "Reporting A Murder", a letter was printed in *The Times* from which the following extract is taken.

"A week ago a friend of mine was murdered near here. May I now place on record the conduct of the majority of the national daily newspapers in connexion with this affair?

Within five minutes of the murdered girl's family in Holland being told of her death, reporters from well-known British papers had swarmed into their flat, even penetrating to the girl's bedroom, before being thrown out. No reporters from any other country, even Holland itself, took part in this disgraceful scramble. It is significant that the newspaper which was in the lead in Holland was also first in the field here—perhaps they are proud of this?

Here we, who knew the family best, were subjected to a ceaseless stream of journalists all wanting scraps of gossip. This we declined to do—only the police could and did give them facts, but this apparently does not satisfy them. One reporter even threatened to make up some news if I did not give him any, and this he did two days later.

The next degrading step in the search for news came when I met the murdered girl's father and sister at Harwich. Their landing in this country was obviously a most painful moment for them, yet as soon as we drove out of the dock gates there was a scramble to take photos of the unfortunate pair and a queue of about five cars containing photographers followed me closely to my home. I stopped once and asked them to have some regard for the relatives' feelings, but this only acted as a spur, for they proceeded to pass one by one, taking flashlight photos as they passed. The effect on the couple with me was ghastly, and I could only feel bitterly ashamed and apologize for the Press's behaviour.

Later on, there was even a cameraman who wanted to photograph these two as they went to see the girl's body—surely one of the most distressing moments it is possible to imagine."

Sordid Conduct

Why did decent men, some of them with families and loved ones of their own, organize and do that kind of thing? In one way or another, on different levels of vulgarity, it is happening every day. On this occasion of murder there was a man involved literate enough to write to the Press about it. The answer to the why is simple. This is the kind of thing that is done, and few question it. The owners of the newspapers demand it, and the public which buy them expect it. It must be assumed that few, if any, of the readers of the papers were troubled or troubled by what, presumably, they saw reproduced.

It is this conduct, sordid and morbid, which can destroy much more than a decent social life. When the German people allowed the Nazis to persecute the Jews they were preparing something more than their own destruction; they were preparing the Second World War. When the Russian people drew their blinds over the horrors of the Stalin rule they were preparing for themselves the future of the threat of hydrogen warfare. There were thoroughly decent people in Nazi Germany; there are thoroughly decent people in Russia; there are in England—and some of them without a thought sanction the degradation of using intense personal grief for the purposes of gain and gruesome interest. Not one of those newspaper men, or the men who employ them, thought they were doing wrong. Indeed, they probably thought they were doing something exceedingly smart. The relationship between this kind of conduct, and, for instance, international peace, is very close.

The Establishment

A community which, without a twinge of conscience, can allow daily such conduct may be incapable of rising to the level of the sensitivities demanded by permanent peace among all nations. This, of course, is true of all nations. It is one thing to demand the abolition of, say, hydrogen tests; it is supposed to be another thing to ask for the elimination of degrading social action. It is not. It may well be asked of the newspapers which organize the ghoulish activities of their representatives whether they are not actually engaged in destroying the lives of their readers.

What, in such matters, are the demands made upon religion? Only too frequently religion deals with its recognized categories of sins, and ignores the deeper ones outside. The Archbishop of Canterbury, very naturally, has spoken recently upon artificial insemination. It is an important moral and social problem; but almost like reflex action organized religion reacts to anything to do with sexual problems. It is frequently uninformed, as the Archbishop seems to have been; it is often cruel, as many believe it to be cruel about divorce, but traditional sin is muddled up with the matter and consequently pronouncements can be made upon it.

The need of religion is to go deeper than this. The reason why what is called the Establishment is so suspect in the minds of many, is that it does not appear to have the capacity of penetrating into deeper wrongs and spiritual ills. The "sins" it condemns are so often conventional,

whilst the deeper sins of lack of sensitivity, of the absence of integrity in personal relationships, it frequently ignores and often does not understand. It is probably true that in such matters organized religion is far behind some of the deepest moral intuitions in the community.

VISITING MARGARET BARR

By Kenneth Jackson Smith

(MR. KENNETH SMITH, MINISTER OF THE UNITARIAN CHURCH, DULUTH, MINN., U.S.A., CONTINUES HIS STORY OF HIS VISIT TO MARGARET BARR'S CENTRE, KHARANG, ASSAM, INDIA.)

II.—AT KHARANG

HOMER JACK, the only other American who has visited Kharang, told me that a visit to Margaret Barr's centre would be a peak of spiritual experience. Thus, when my travels brought me to India I immediately set about planning my trip. Perhaps I might have made my goal a visit to Albert Schweitzer in Lambarene. But I had the feeling his work was already well known, that his hospital is constantly overrun with visitors, and why should I add to his burdens as a mere sightseer? And besides, if it was moral heroism and sacrificial living I wanted to see, why not visit a feminine counterpart of Albert Schweitzer whose work was being conducted on explicitly Unitarian principles?

My first words with Margaret Barr brought home to me the awful isolation in which she works. A letter informing her of my visit had been posted nine days earlier yet it had not been received. Indeed, my letter was among the mail I was myself carrying to her from Smit!

I was happy to see that the usual isolation of life had been broken temporarily by the presence of an English friend and fellow Unitarian minister, Miss Mabel Beames. She has a year's leave of absence from her congregation and has become assistant, colleague and friend. Her cheerful disposition constitutes a breath from England in this Asian environment.

It was late afternoon by the time my bearers and I arrived. The sun was well on its way down, and I found the two women busily engaged in preparations for dinner. Besides the multitudinous other responsibilities there is the recurrent practical need of replenishing fourteen empty stomachs. For that is the number of residential students currently here. There is no running water, of course; that must be fetched from a spring half a mile away. There is no stove or electric fire: the food must be cooked over an indoor bonfire. There is no central heating; warmth in this mountainous climate comes only from dressing warmly and huddling about the fire. There is no electric light to read by; only the sputtering illumination provided by an oil lamp.

★

We huddled about the cooking-fire in a semi-circle, and after a prayer in Khasi by an older student, we were handed bowls of rice and vegetables. It is a peculiarly coloured red rice grown only in these hills and to a Westerner it might taste a bit flat. But these Khasi children fall to lustily, using their fingers in eating as do all but the most sophisticated Indians. I noticed that Margaret Barr also uses her fingers. She has adopted this Indian habit deliberately so that she may associate herself as closely as possible with these children she must influence. Following the advice of Ghandi she adopts as many of the Khasi habits as possible, drawing the line only at their dress which she finds awkward and unaesthetic. Anthropologists also follow this practice in studying different peoples.

By dinner-time it had become very dark and cold. The oil lamp was our only defence against the blackness and the silence. The children soon go off to bed. There they will be much warmer and there will not be the need to use the precious lamp oil. Besides, they will need their rest, for the day here will begin at 4.30 a.m. Kong Barr and Kong Beames, as the Khasis refer to them, stayed around the fire a little longer that first night. For they had a guest from far-off America and his presence gave them an excuse for staying up so late as 8.30. As we talked about the work being done here, the pieces of the pattern began to fall in place and I began to understand the eagerness and dedication with which this task is being undertaken. The problem is to meet the vital immediate needs of the Khasis, and at the same time to contribute to a plan which will raise the living standard, both economic and spiritual. There is, for example, the needless and frightful suffering which continues because there are no doctors, no dispensaries, no midwives for the poor.

From the beginning Miss Barr envisioned a dispensary as a functional part of her training school. In time she was able to acquire some funds, due to the generosity of the Canadian Unitarian Service Committee, and she was able to persuade a midwife from Shillong to come and live with her. Today, there is a small building devoted to the dispensary, and people come from miles around. A man who has had some training in pharmacy and first-aid takes care of elementary needs and refers serious cases to the physicians in Shillong. Recently, at the instigation of Miss Barr, the neighbouring village of Mawkyn Rew has agreed to support an extension branch of the Kharang dispensary, and it will be staffed by two graduates of Kharang who are soon to finish their study of midwifery.

★

According to Margaret Barr's vision, the best and only present way to raise the general level of living in the Khasi Hills is to imbue the hill-people with hope and expectation of what can be accomplished by education, and then educate and train selected young people, so that they in turn will help others. The crux of the matter, the key to the solution, lies in training leaders of a new generation so that they permeate their society in such a way that they act as a leaven to bring about a new day of hope.

The day here starts at the crack of dawn. To be accurate, one must say it begins before the crack of dawn, for at 4.30 in the morning there is no light at all. The young people have no problem of dressing quickly, for the local habit is to sleep in one's clothes. Quickly they wash in cold water and then assemble for prayers. While the water is heating for tea they sing English songs as an exercise in learning this new language. Sets of boys take turns, at this early hour, in caring for the cattle being raised by the school. The others sing and practice their English until it is daylight, and by 7.30 they are ready for breakfast. After breakfast and washing up there is school until 11.30. Following class-work they work about the place and do odd jobs until about twelve, when they have lunch. Then there is school for another two hours and then a period of work outside. Around four o'clock those assigned to cooking come in while others water the plants and vegetables. If there is time left before 5.30 they do their homework. After supper there is homework or play until bedtime and prayers at eight.

There is no mistaking the deliberate and Spartan-like austerity of the living conditions. None of the ordinary amenities of Western living are present and none are intended. Any of these "frills", it is rightly felt, would spoil these young people for their future life in the villages. An approximation of the village living standard is given them, no more and no less. A similar conviction is held with regard to the functional type of progressive education offered. Farming, the care of animals, ordinary agriculture, all this is an integral part of the programme, one which would surely have the approval of both John Dewey and Mahatma Gandhi.

★

Margaret Barr's religious instruction she calls "Good hien". It is designed to shake the ideas of students who know no faith but their own, that all save those who belong to one of the world's traditional religions are "heathen". Universalism is the core, the religion behind all religions which

transcends them all yet lies at the heart of each. In a country where religionists have been massacring one another this is a sorely needed approach. If people are to live in peace they must learn the tolerance which comes from a universal faith "which changes one's very nature, which binds one indissolubly to the truth within, and which ever purifies".

Yes, Homer Jack was right about the spiritual experience. Meeting faith in action, a faith which is incarnated in an enthusiastic disciple of the Universal Religion—this is a great peak of spiritual experience. Perhaps the hardships in getting to Kharang are essential in making one realize the way "the other half of the world" lives.

The programme here, I feel, is religious liberalism in action, and most admirable in its humanitarianism. With more widespread knowledge of this inspiring undertaking, I hope that American Unitarians will rally to its support just as generously as have our Canadian and English brethren. The formation of the "Friends of Margaret Barr" in California is certainly a necessary first step in that direction.

THE INQUIRER

NEW FEATURES

THIS week, two new features are introduced to our readers. Two ministers are to write frequently on two special subjects. The Rev. A. B. Downing will contribute an "Occasional Comment" in which he has been asked to write from a particularly personal point of view; and the Rev. Arthur J. Long will contribute a series of articles, intended for the general reader, on "Faith and Understanding": he will write on theological questions.

In the near future we hope to have further announcements to make.

OCCASIONAL COMMENT

By A. B. Downing

UNITARIANISM abounds in personalities. That is one of our proud boasts. But how curiously impersonal we are in some ways! Numerous activities which interest and affect Unitarians seem to be bound up in tight little packets of private enterprises.

Recently, in pure and perfectly pardonable curiosity, I wanted to know who were the Hibbert Trustees. Short of telephoning Humphreys Winder, who is one, or writing to Norman Blake, who is another, I had no immediate means of finding out. I could not help wondering why there should be so much quite unnecessary mystery about vehicles of our liberal witness as important as the Hibbert Trust.

Through the Editor's courtesy I have enjoyed the hospitality of this paper's columns many times and I know it owes its existence to a private company. And nothing of course ever appears about that company's meetings or as to who are members of it. Yet what this paper says and does concerns every avowed Unitarian!

Through no will of its own the Hibbert Trust has recently been dragged into our Unitarian news. We can but guess that its task on behalf of intelligent liberal Christianity is far from being an easy one in these days. We know (from our Year Book) that the Trust does not exist specifically to promote Unitarianism, but at least Unitarians are the ones who are most encouraged or otherwise by its exertions and who most applaud, or despair of, its example! Why does the Trust not issue a hand-out to the Press occasionally, telling us what its Trustees are doing and inject a little personal vitality into its enterprises by telling the world in general, which may not be interested, and Unitarians in particular, who certainly are, something about the distinguished gentlemen who uphold the Trust? Heavens above, ordinary human curiosity about these matters is not an impertinence!

During the course of the year the G.A. Council meets and makes decisions, which are of considerable interest to all of us. Its summer meeting last year was held on June 28. I have searched in vain for any report of this, furnished as it should have been by the G.A. I now learn, quite by accident, that the Rev. W. J. Carter, M.A., was proposed as this year's Assembly Preacher. Surely this was an occasion when something personal could have been handed out by the G.A. about this truly remarkable minister. How many younger Unitarians have ever heard of him? And how interested all of us would be if we could read something about him, what he has done and where he has been!

I regard this Unitarian habit of withholding news, mentioning mere names instead of describing personalities, as positively inhuman. From now on, in and out of season, I shall take every chance of reminding Unitarians that we are a fellowship of *people*: live human beings made of flesh and blood! With our terribly small numbers we need to wring every ounce of human interest out of everything and everybody! We are always telling one another what an interesting lot we are. But rather than employ the gentle art of public relations we believe instead in denominational gossip and the grape-vine—a means of communication which is not without its distortions.

I would like to plead this year for more personal touches and more Press publicity for every aspect of our denominational affairs. Let the windows be thrown open a bit more upon our common concerns. Let us all know what is being done and who is doing it, and what sort of people they are. Let all those pockets of private liberal enterprise become a little more unbuttoned!

"FAITH AND UNDERSTANDING"

By Arthur J. Long

ONCE upon a time, theology was looked upon as the "Queen of the Sciences". Nowadays, it is rarely regarded with such favour. It is usually thought of—especially by those of the liberal persuasion—as an unnecessary waste of time, a futile attempt to give intellectual expression to something which does not belong to the intellect at all, but which is a matter of the heart rather than the head. Theological speculation, though deemed appropriate perhaps for those prepared to follow the intricacies of orthodoxy, is airily dismissed as being of no concern to the exponents of a "simple faith".

This attitude is regrettable and even disastrous. It reveals the slender foundations on which so much of our "simple faith" is based. In the words of a famous philosopher, "the reason why so many of us resent all attempts to put our convictions about God into clear doctrinal form is an uneasy suspicion that, if we were quite honest with ourselves, we should find that we have no real convictions to support our emotionalism, and are naturally unwilling to be driven into making this discovery" (A. E. Taylor—*The Faith of a Moralist*).

Those of us who are persuaded that we have real convictions therefore, ought to be ready on every occasion to give an account of the faith that is in us, and to explain, in theological terms, why we so often beg to differ. We must always be prepared to challenge the orthodox on their own grounds, and to reconsider afresh every aspect of our own and our opponents' dogmas—for dogma of some sort (i.e. established and accepted belief) we cannot hope to avoid.

To explore the highways and byways of theology and Christian doctrine will be the aim of this column. It will seek to reconsider and reassess, from the Unitarian angle, the contents of the Christian Creed, in order that we may decide which of the orthodox doctrines we accept, and which we reject, and why. Suggestions and queries will always be welcome. Let our motto be the words of Rousseau: "Faith is made sure by understanding. The best of all religions is the clearest".

UNITARIANISM IN CANADA—I.

By A. Phillip Hewett

(The Rev. A. Phillip Hewett, one-time minister of the Old Meeting House, Ipswich, is now minister of the Unitarian Church, Vancouver.)

FOR the past few years rapid progress has been the most pronounced feature of practically all sides of Canadian life. New cities have sprung up overnight in the wilderness. The execrable roads of a few years ago are giving place to great modern highways. Towns have doubled their population within a decade, and industrial development is transforming the pattern of life in many areas. Alongside these material changes there has been a marked development in social and cultural life.

Such a development is reflected in organized religion. The visitor or immigrant from Britain cannot fail to be impressed by the obvious prosperity and vigour of the churches. He may perhaps feel that many of the things that he sees do not indicate a religion that goes far below a superficial level, but the outward and visible signs cannot be disputed. New church buildings abound, many of them strikingly modern in design. Long-established denominations all report continuous growth, while new cults and sects, mostly of a fundamentalist type, are springing up at a pace which might well give more thoughtful people real grounds for dismay.

★

Unitarianism in Canada, as everywhere else, is a very small movement. None the less, it has shared in the general picture of growth, and its position today is far better than it was even a few years ago. At the end of the war there were no more than six urban Unitarian churches in Canada. Since that time all of these have either erected new church buildings or added very substantially to existing ones, and they have been joined by four entirely new churches. Each of these now has a minister, and three of them have buildings of their own. In addition, nine fellowships (small lay-led groups) are meeting regularly. These, with the rural churches of Icelandic origin in Manitoba and Saskatchewan, complete the picture of organized Unitarianism in Canada. The total membership, including isolated individuals, is probably around five thousand, though the number of active sympathizers is much larger.

Church attendance has been rising rapidly in recent years, and in many of the churches is now beginning to put a strain upon the capacity of the buildings, in spite of the new additions. In Toronto, although a large church has been built since the war and two suburban churches established, the central congregation has been obliged to abandon the pattern of one Sunday service that is typical of this side of the Atlantic and to inaugurate a second. It looks as though the same will happen elsewhere before long. In Vancouver, the average congregation five years ago numbered less than 60. Last year it was over 130, and for the first quarter of the current year over 160. The rate of growth of the Sunday Schools has everywhere exceeded that of the adult congregations, in spite of regulations in most churches requiring some degree of participation from the parents and making a small charge for registration of children at the beginning of the church year.

★

The sense of fellowship between the Canadian congregations is hampered by the vast distances by which most of them are separated. Earlier attempts to produce a closer sense of identity and unity have always come to grief upon this obstacle, but a few months ago the effort was renewed with the launching of a new quarterly news-sheet, the *Canadian Unitarian*. Modest in size and appearance, it will try to bring Canadian Unitarians closer to each other and give them a deeper sense of common purpose and mission.

The most successful corporate achievement of the Canadian churches to date has been the sponsoring of the Unitarian Service Committee of Canada. This has become widely accepted as a channel for Canadian relief work in stricken areas of the world, and by far the greater proportion of last year's cash receipts of over $250,000 came from non-Unitarian sources. Large quantities of used clothing for Korea and the Middle East are also packed by volunteer workers, mostly from the Unitarian churches in the leading Canadian cities. For the past thirteen years this work has been under the capable and energetic direction of Dr. Lotta Hitschmanova, who has by now become a nationally-known figure.

Although the number of Unitarians in the country is so small, they have, as elsewhere, achieved a considerable degree of prominence in public life, particularly in the educational world, civic affairs and social welfare. During the past year, many contributions from Unitarian writers have appeared in nationally-circulated magazines, while Unitarian ministers have taken part in a number of radio and television broadcasts. One of the most controversial of the steps to be taken by the churches in the larger cities, which has drawn a considerable amount of publicity, has been the establishment of societies to combat the growing commercialism and sentimentalism associated with funeral practices on the North American Continent, with consequent soaring costs.

Such, in brief, is the surface picture of Unitarianism in Canada today. In a subsequent article I shall try to probe a little beneath that surface.

(To Be Concluded)

A BUDDHIST VIEW OF THE CRUCIFIXION

By Arthur Peacock

THE existence of a mystical element in all the great religions of the world has led, especially in recent times, to the development of the idea that "mystics speak a common language; it is the theologians who divide". It is suggested that there is a religion of mysticism which stands apart from all the existing traditions and which is superior to them.

Professor Scholem, in his monumental work on Jewish mysticism, called attention to this a few years ago and stressed that the phenomena of mysticism cannot be separated from other religious phenomena. "There is", he wrote, "no mysticism as such, there is only the mysticism of a particular religious system". This must not be taken to mean that it is wrong to suggest that there are no parallels of thought nor similarities of experience. But rather that the experience of the mystic cannot be separated from the pre-suppositions of the particular tradition to which allegiance was given. In other words, St. John of the Cross and the Master Eckhart were essentially Christians first and then mystics. The notable mystics of Islam were led to their mystical experience through the profound sense of the Divine which came to them through their contact with the Koran. Similarly with the mystics of Hinduism, Buddhism and Judaism. Their insights cannot be dissociated from their respective faiths.

Something of this can be seen very strikingly in a small but intensely informative and provocative volume, "Mysticism: Christian and Buddhist", by Dr. D. T. Suzuki (Allen and Unwin, 13s. 6d.).

★

The opening essay draws attention to the parallels of thought that exist between the teachings of Eckhart and those of Mayahana Buddhism.

Dr. Suzuki appreciates that Eckhart was not by any means a traditional Christian and that his opinions were subject to criticism from his orthodox brethren. But the charge of Pantheism which was made against the Christian mystic is made constantly against Mahayana Buddhism and it is the author's argument that in neither case is the charge justified.

Eckhart's concept of God was neither transcendental nor pantheistic. "God goes and comes, he works, he is active, he becomes all the time, but Godhead remains immovable and imperturbable, inscrutable". The author suggests that, to contend that all doctrines which are neither transcendental or exclusively monotheistic are pantheistic is to be simple minded.

It is often argued that in Buddhism the love element is lacking and that it is really not a religion but a cold system of metaphysics. In this regard the author points out that Eckhart's statement about God's self-love which "contains His love for the whole world" is similar in every way with the Buddhist teaching of Enlightenment. Love does enter into this teaching. If it did not it could not embrace the totality of existence. Enlightenment does not mean retreat from the world or sitting in a cross-legged position on a mountain peak. Enlightenment has more tears than is generally imagined.

★

Yet while the various parallels between Christian and Buddhist thinking make informative reading what stands out in this volume is the chapter which deals with the Crucifixion, and gives a Buddhist view of it. For many readers this inevitably will be the most revealing chapter, for few Christians will have realized how repugnant the whole concept of agony of the Cross is to the Buddhist mind. Buddhism does not shrink from the fact of suffering. In fact, it begins with a recognition of its existence. But whereas for the Christian the climax of suffering is the Cross—"the helpless Christ, full of sadness on the vertically-erected Cross" is how Dr. Suzuki puts it—"for the Buddhist the climax comes with the Buddha sitting beneath the tree by the river Niranjana. Jesus Christ carries his suffering to the end of his earthly life. The Buddha ends his suffering beneath the tree and then goes on preaching Enlightenment until the time for his passing comes".

Dr. Suzuki draws interesting conclusions from the wide difference on concept and symbol in the two faiths. He suggests that the fact that Christ died vertically on a Cross whereas the Buddha passed away horizontally, symbolizes in more than one sense the fundamental difference between the two faiths.

★

"Vertically means action, combativeness, exclusiveness; horizontally means peace, tolerance and broadmindedness." Christianity, in his view, has something within it which stirs, tends to make it wield an autocratic and domineering power over others. Buddhism presents just the opposite. The horizontal position does not mean indolence or indifference as critics suggest. Buddhism is essentially a religion of peace, broadmindedness and universal tolerance.

In all this there dwells much profundity of thought and every argument merits the deepest consideration. It would be instructive to have this learned scholar indicating to us something of the difference of approach in the two faiths to such matters as sin, forgiveness and grace. For these are fundamental. We have many books on our shelves in which Christian scholars treat of Buddhism, but Dr. Suzuki opens up a new field in examining Christian theology in this way and in urging Western scholars to follow up the study treated in his essays. It is through this kind of encounter and communication that religious misunderstandings will be overcome and a richer faith for all men brought about. What Dr. Suzuki has to say should do much to clarify a great deal of muddled thinking and should be welcomed by all serious students of religion.

COMMENT

A.T.D.

THERE is nothing that should cause surprise in the decision of the Scottish Court that the fact of a wife becoming pregnant as a result of artificial insemination by another man does not constitute adultery. It concerns a situation that is new to law, and cannot by any sleight of hand be brought under existing principles. Such a fact, however, is destructive of the trust and confidence that should exist between husband and wife, and as between husband and wife is as serious an offence as adultery itself, and the law should be changed as soon as possible to meet the gap in the law relating to divorce. The authorities of the Church of England have reacted quickly to the challenge and have demanded that persons resorting to artificial insemination by a donor should be punished.

The subject does open up grave moral problems, but it is well to be clear on what basis we judge the morality of such practices. Do we, as Unitarians, believe that there is a body of moral principles written as it were by the hand of God on Mount Sinai or spoken by the Holy Spirit to the Apostles, or do we not? I understand our position to be that we believe the good life to be governed by principles that are implemented by the spirit of God working through the minds of those who wish to serve him. The differences among orthodox people on such matters as divorce, war, economic competition and the like show, however, that there is no real refuge in traditional religious documents. The whole question of artificial insemination bristles with problems, moral and otherwise, that can never be settled until they are looked at with knowledge, sympathy and openness of mind. The world is not likely to be moved by ecclesiastical pronouncements when it comes to make up its mind on artificial insemination.

The Determination of Sex

The development of biological science has opened the prospect of another innovation which could have important social repercussions. The University of California, experimenting with animals, is conducting an important research on the possibility of producing sex at choice. The conclusion reached so far is that whilst it is still not practicable to determine the sex of human offspring, the time may not be far off when the odds will be in favour of the desired sex.

Undoubtedly, were such facilities to hand they would not decline through lack of use. In my younger days a friend sent me a book with the title, *Sex at Choice*, and in a short time it had circulated among a dozen or so young couples. The method it prescribed was morally unexceptionable—the mother-to-be was to lie on the right or left side; but I never heard any testimony as to its success or otherwise.

In the past, no doubt, such a power would have resulted in a considerable surplus of males; today, a preponderance of girls in a family is hardly regarded as a great misfortune, as it would very often have been half a century ago. Selection by parents in the nation as a whole would probably produce as close an approximation to an equal sex ratio as nature produces today.

A Lay Ministry

In French Catholicism the idea of Worker Priests collapsed, largely, apparently, because of excessive political zeal on the part of the priests.

Nothing daunted, the Archbishop of York has suggested that it might be possible to repeal the rule forbidding the clergy to take part in trade, as he thought that men ordinarily occupied in various professions might do a great service for the church on Sunday. He did not, however, contemplate a decline in the church's intellectual standards. He would not tolerate a class of men whose job it was simply to celebrate Mass; under no circumstances could the church institute a division between the ministry of the Sacrament and the ministry of the Word.

Unitarians as a community do not recognize such a distinction, and they have already met the situation envisaged by the Archbishop of York by instituting the Supplementary List of Ministers, and this is done without any noticeable deterioration in the "Ministry of the Word". Indeed, there seems no alternative to such a ministry until the church as a whole is able to pay adequate stipends to those who not only minister in church, but who have also families for whom they must provide.

Unknown Benefactors

There was an obituary notice in the papers a few days ago which showed how easily we overlook and forget some of the best benefactors of our race. Dr. Arthur James Ewins, who, working in association with Dr. M. A. Phillips, was responsible for the discovery of the drug "M. and B. 693", which has been responsible for saving thousands of lives which would otherwise have been lost through pneumonia, among them, of course, Sir Winston Churchill. I hadn't the slightest idea, before reading that notice, who was the dis-

coverer of that drug, and that would be true of most people, although the discovery of "M. and B. 693" is only the most famous of the many discoveries with which Dr. Ewins was connected.

A Game For Two To Play

A very persistent dealer in men's wear once tried to gain the novelist Thomas Mann as a customer. He sent him six pairs of socks, and accompanied them with a note: "These socks are very much sought after by all my customers. I rely on your being pleased with them, and shall be pleased if you will kindly let me have the sum of eleven dollars in payment". In reply, he received a parcel. When he opened it he found a letter which read: "Dear Sir, this book is very much sought after by my readers. I take it for granted that it also pleases you. The price is twenty dollars. Please deduct the price of the socks and remit nine dollars to me".

Commentator.

IT OCCURRED TO ME

By Muriel Hilton

THE bright Christmas decorations have now been taken down, laid aside for another year, and though we face the worst weather of the year, the days are illumined by the tantalizing advertisements for coming holidays in the sun and the promise contained in seed catalogues. We are forced to anticipate events months before they take place.

We have not yet put away the golden shining angel sent to us by a German Unitarian friend, made by her and sent from her household to ours with greetings and good wishes. The artistry and delicate workmanship of this angel gladdened us when we lifted her out of the large box in which she had travelled well, and besides adding charm, peace and beauty to our house, we took her to the church for the Christmas services, placing her in the centre of the flower table. The story of her coming was mentioned during the service, and after, all the congregation went to admire her. Her head is most exquisitely modelled and at all angles gives pleasure; her shining wings, the golden dress with its gold lace collar and waist band and the scroll in her small hands, all reveal the art of her creator.

She will have to go away in her box one day to be taken out again next Christmas, but meanwhile she is a bright token of the bond of faith between us and a group in Germany and a shining symbol of peace.

★

Dramas, music, discussion, all of high quality, are poured into our homes every day by the facile turning of a knob. So many highlights, so many impressions that we can become easily satiated if we do nothing about them. "No impression without expression" said William James, and most of us take in far, far more than we ever express.

A friend gave a rather good suggestion for helping in the appreciation of those wonders that accompany the day. She puts certain amounts of money into a box for all the items she has particularly enjoyed. So much for a concert, so much for a play, and so on. She not only pays her licence and repairs from the accumulating amount but has much in hand. (Of course, the surplus could go to the Essex Hall Building Fund or some similar project!) Whatever is done with the money it undoubtedly does enhance the significance of the occasion if one pays for it. A play called "Lui", for instance, on the Third Programme recently was worth more than the price one pays for many a seat at the theatre or cinema.

★

I recently came across this quotation from a speech given by Charles Morgan at the twenty-sixth International Conference of P.E.N. Amsterdam 1954. "The early Christians believed that the material world would end in their lifetime. Science has given to us a new reason for their belief. To them the shortness of time was a means of grace, so may it be to us. It deprives materialism of its profits, and tyranny of its power. It is an amnesty to all the imprisonments of the mind; it empties out all the philosophies of disintegration. It is a reason to love and to be at peace".

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Lectures at Lyme Regis

SIR,—Mr. Norman Blake asks whether the critics of these Lectures regard them as a mistake. We have not said so. Our contention is that they were one-sided and quite inadequate. If the pupils at the School, as Mr. Blake assures us, were indeed searching for "Christianity in its most simple and intelligible form", why not have given them an opportunity of hearing at least one lecture which would have presented the Christian gospel in that form? If this was their youthful quest, they got surprisingly little help and guidance from the Vicar of Lyme Regis. Moreover, if the authorities at the School made it a condition of having the Lectures that all the lecturers should be orthodox, in my opinion the trustees were wrong in accepting the condition, and were not acting in accordance with the spirit of the Trust they have been commissioned to serve.—Yours,

Bournemouth. *Lawrence Redfern.*

The Hibbert Journal

Given pride of place in the January issue of the *Hibbert Journal* is an article by Mr. I. S. R. Langdale in tribute to Professor Gilbert Murray. It is noteworthy for containing some hitherto unpublished notes written by Murray in his old age, and gives some indication of his general ideas on religious subjects. Needless to say, it does not contain any indication at all that there was any basis for the suggestion that Murray became in any way more sympathetic towards Roman Catholicism in his later years.

Other interesting contributions are by Professor Brandon ("Salvation: Mithraic and Christian"), Dr. H. P. Rickman ("The Horizons of History"—critical of some of the fashionable philosophers of history in our day), Mr. J. B. Wilson ("Religious Assertions") and Miss Graham Ikin ("Some Examples and Implications of Spontaneous Psychical Experience"). Perhaps the article of most general value and importance, however, is that by Mr. K. G. Collier, Senior Lecturer in Education at St. Luke's College, Exeter. Mr. Collier's title is "Obstacles to Religious Belief", and he discusses, in what was originally a paper read at Exeter University, the changes in the intellectual climate of the twentieth century which have made many people feel that religion is not so much untrue as irrelevant. He points out that the advance of science has made many people feel that the religious man in a church is putting forward propaganda for believing, as literally true, what is in essence a fairy-tale not unlike the fairy-tale of Santa Claus coming down the chimney. Mr. Collier goes on (in what is perhaps the most interesting part of his article) to discuss how the Churches are to meet this new challenge, which is a challenge not so much of opposition as of indifference. "Christians", he says, "are only likely to make any impact if their own personality radiates such standards of humility, integrity, forgiveness, acceptance of the other man as he is, meeting him on his own ground, as will attract these people into allegiance to new standards".

Regular readers of the *Hibbert Journal* will notice a change (whether temporary or permanent is not stated) among the regular features. The Rev. H. L. Short has replaced the Rev. Dr. Allen as contributor of the quarterly survey of recent theological books.

J. R.

Ullet Road Church, Liverpool

At a general meeting of the congregation a unanimous invitation was extended to the Rev. E. Basil Short (of Newchurch, Lancs.) to succeed the Rev. E. Shirwell Price. Mr. Short has accepted this call and is expected to commence his ministry early in May.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications should be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
Tel.: [illegible] Telegraph: [illegible]

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 26, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. Aubrey J. Martin
ALTRINCHAM, Dunham Road Chapel, 11, Rev. G. K. Davies, 6.30, Rev. J. H. Hull
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mrs. F. Ward
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BERRILS GREEN (nr. Sunbury), Unitarian Church, 11, Mr. J. Nicholson
BILLINGSHURST, Free Church, High Street, 11, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, Bidston Road, 6.30 (February 2), Supply
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Sydney
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McIlrath
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. Sherwell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Mr. W. Lloyd
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. O. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Annual Meeting
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilkes
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez Hope
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
CHESTER, Matthew Henry's Chapel, Trinity Street, 11 and 6.30, Rev. L. A. Gribble
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. Henry Shaw
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Beech Street, 6.30, Supply
COVENTRY, Unitarian Church, Hertford Street, 11 and 6.30, Mrs. M. R. Dicker
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Dr. Ernest Green
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Waterman
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Mr. J. McClelland
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Basil Fox
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
DUNDEE, Unitarian Church, 23 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Mercer-Kearns
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John Cavalier
GLOUCESTER, Barton Street, 3, Rev. J. M. Quine
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nigel Cross
HALE CHAPEL, Hale Barns, 10.45, Student, 6.30, Rev. A. B. Downing
HALIFAX, Northgate End, 10.45, Rev. J. B. Tomlin, 6.30, Rev. J. S. Patrick
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
HINCKLEY, Great Meeting, Bond Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tomlin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pyke
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Richard W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gilland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Sanctuary, Miss J. E. Lawrence, Kilburn, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Mr. M. E. Thomascroft
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimsdall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. N. Kershaw
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley B. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30 Rev. N. Kershaw
LIVERPOOL, Hope Street, 6.30, Mr. E. E. Lloyd
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. C. A. Pope
LONDON, Bell Street, Edgware Road, 6, Rev. Walter Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Baker
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. Dudley Richards, 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gow (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Muir
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Treacher
LONDON, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Rev. A. Peacock
LONDON, Islington, Upper Street, Florence Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. John Kielty
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Taylor
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. E. Sorrill
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Unity Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. G. J. Green
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Marion Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Dore
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bounds
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warding
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
MANCHESTER, Stand Chapel, Whitefield (February 2), 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. Bennett
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Student
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30, Rev. C. G. Toms
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 2.30, Rev. R. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Rev. E. J. Alun Williams
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon Beverley
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kearley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dimble
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturdee
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hillary
RINGWOOD, Hants, The Meeting House, ——
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Bark
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilding
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Morris
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sorrell
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. J. Hallam
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackshaw
ST. HELENS, Corporation Street, 6.30, Rev. Stanley B. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Shipton
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, Penrhiw Free Christian Meeting House, 11, Rev. B. Viney
SWINTON, Swinton Hall Road, 2.30 and 6.30, Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11, Supply
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenrick
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fitzroy
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. Dudley Richards
WALLASEY, Memorial Church, Manor Road, 11, Mr. E. E. Lloyd, 6.30, Miss H. Dixon-Williams
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Maguire
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. J. H. Evans
WEST KIRBY, Brookfield Gardens, 11, Rev. Mackenzie Johnson (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30 (Junior Church), Mrs. Eva Gill
WILMSLOW, Dean Row, 10.45, Rev. A. B. Downing, Styal, 3, Rev. A. B. Downing
YORK, St. Saviourgate Chapel, 6.30, Mr. R. H. Terry
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. Emerson, Manse Telephone LX 3321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grey Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
STAFFORD COMMUNITY CHURCH, Austin Road, Stafford (Vic.), S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wrath
WELLINGTON, Service suspended — Enquiries — Mrs. Warren, Tel. 40-270

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Marcus C. Barker

THE LINDSEY PRESS

A GOLDEN TREASURY OF THE BIBLE
(and Apocrypha)

". . . an extensive selection of passages from the Bible and Apocrypha, arranged in historical order. . . ."
—*Expository Times.*

1,076 pp.; cloth, 12s. 6d.; by post, 14s. 3d.
leather, 25s.; by post, 26s. 9d.

PRAYERS OF FAITH AND FELLOWSHIP

A selection of prayers from many liberal religious sources arranged for public worship or private devotion.
6s. by post 6s. 6d.

JAMES MARTINEAU: Selections
by Alfred Hall, M.A., D.D.

Typical readings from Dr. Martineau's devotional, theological and philosophical writings.
7s. 6d. by post 8s.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Accommodation

CONVALESCENCE, REST OR WINTER HOLIDAY? All desiring real warmth and comfort now will enjoy "Normanhurst", the small, friendly Hotel. A lovely home in "Britain's Best Climate" (mild, no fogs). Twin-bedded 5/7 gns.; Singles 5½ 7½ gns.; including full board, early tea, heated bedroom (central heating everywhere). Annexe 5 gns. No gratuities. Fresh fruit daily. Vegetarian if desired. Convalescents welcome, breakfast in bed (nominal charge). Facing South, opposite covered Promenade, near warm Sun-Lounge. Illustrated brochures. Recommended by Unitarians. Also booking for spring and summer. NORMANHURST PRIVATE HOTEL, Sea-front, St. Leonards-on-Sea, Sussex. Telephone: Hastings 4784.

Holidays Abroad

UNITARIAN TOURS: To French Riviera (June 16-27); Norway (July 12-24); Denmark-Sweden (August 12-22); Lake Lucerne (August 18-29); Lugano (August 18-29). Reduced fares. Good fellowship. Lone travellers welcome. Nothing strenuous. Excellent hotels. Early booking essential.—Rev. Parkinson, 32 Windsor Road, Doncaster.

NEWS REVIEW

Glossop: The Induction of the Rev. W. H. Cordell to the Glossop Unitarian Church took place on Saturday, January 11, before a large congregation which included various representatives of the Free Churches. In his charge to the Minister, the Principal of the Unitarian College, Manchester, Rev. F. Kenworthy, stressed the importance of preaching one of our great beliefs, that in the sacredness of personality, the importance of each and every individual, a most necessary doctrine in these days. Preaching, however, would not by itself fill a church and added to it was the care of the minister's people.

The Rev. Albert Smith, giving the charge to the congregation, also emphasized the importance of thinking of people as individuals in these days of mass-mindedness. He charged the congregation to care for their chosen minister and they would find in Mr. Cordell, one whom he had known for many years, a man whose nature would always respond to work and encouragement. Mr. Smith also reminded his hearers that the minister was not only theirs but he belonged also to us—the ministry. Let him always have time to read and to mix with his fellow-ministers. He, too, wished Mr. and Mrs. Cordell every happiness and success among the people of Glossop. The service was finely taken by the Rev. G. Foote and completed by the quality of organist and choir, all adding up to a very impressive occasion. Mr. Kiley, Chairman, pledged the congregation's support and extended the right hand of fellowship and then led the new minister to his pulpit. Tea followed and a very pleasant and informal Welcome Meeting was held at which Principal Kenworthy and Rev. A. Smith, Rev. W. Josephs (local Congregationalist) and Mr. L. Hall, representing the Free Churches, with the Chairman of the Congregation and the Treasurer, Mr. S. Roe, expressed warm greetings and every good wish for the future of minister and people. The Rev. W. H. Cordell voiced the appreciation of his wife and himself of the sentiments expressed and paid tribute to the warmth and kindliness already received which augured well for the future. A letter from the Rev. G. Randall Jones, Secretary of the Western Union (on which committee Mr. Cordell had recently served) paid tribute to the latter's service to the Western Churches, and a telegram of greeting was also received from the Rev. Graham Short, the previous minister.

Good congregations assembled on the next day, especially in the evening, and an excellent report was given much publicity in the local Press.

GREAT FRENCHES PARK, SNOW HILL,
CRAWLEY DOWN, SUSSEX

This lovely 17th century residence offers comfortable accommodation to all in quest of quiet and restful holidays. Attractive grounds. Nearest stations Three Bridges; Horley S.R.

Write for brochure.

London: Golders Green: Just before Christmas the young people of All Souls' Unitarian Church performed the pantomime "Sleeping Beauty or Forty (million) Winks", composed by R. W. Povey with music by C. W. Povey. This is the fourth pantomime the young people have acted and undoubtedly it was the best of the four. Credit for this goes largely to the producer, Mrs. Scott O'Connor. There were good and enthusiastic audiences on both nights, that of the Saturday evening being to a full house.

Manchester: Failsworth: Members of Dob Lane spent a pleasant evening on January 9, recalling happy memories of the carol service of December 22, 1957, through a tape-recording. There was a good gathering. During the evening light refreshments were served. A collection was taken for the Essex Hall Rebuilding Fund.

Mary Francis

Miss Mary Francis, LL.A., died on December 19 after years of failing health. Trained as a teacher, she was for many years headmistress of an L.C.C. school in Deptford. She brought her professional knowledge to the service of our Unitarian Sunday Schools, and was a pioneer in the movement for teacher-training, grading, and other modern methods. She was for long a member of the committee of the Sunday School Association, and president in 1925, and took an active part in the series of summer schools for teachers at Manchester College, Oxford. In 1929-31, she was president of the National Unitarian Temperance Association. For many years a member of Stamford Street Chapel, and a valued lay preacher, she was well known in our London churches and schools. Besides many contributions to magazines for teachers, she produced a handbook on *Teacher Training*, *The Story of Jesus* for young children, and *Pictures in the Fire*, a collection of short addresses. Forthright in character and speech, devoted to our free faith, a wise counsellor and a kindly friend, her work and influence have borne fruit in many lives. All honour now to her memory.

D.T.

Walter James Laker

For more than ten years past Walter James Laker had been Treasurer of Christ Church (Unitarian), New Road, Brighton, and on January 13 he died suddenly at the age of 86. A man of great conscientiousness and complete integrity, he had struggled against increasing ill-health for months past, and had continued to perform the tasks of Treasurer up to the day before his death. On January 12 he attended both morning and evening service, and, as for years past, entered details of money received and spent before leaving for home.

His funeral, which was conducted by the Rev. John Rowland, Minister of the church, was attended by many members of the congregation. Among the many floral tributes were wreaths from the church and from its Women's League.

J.R.

ADVERTISEMENT RATES
Single Insertion, Double Column of Address
3 lines, 6s. 6d. additional, Each additional line, 2s. 6d.
Miscellaneous — Special
6d. per word, minimum 5s.
W. Shearon Ellis from Organisation Limited,
Kingsway House, 103, Kingsway, London, W.C.1.
Telephone: Chancery 8938
Display Rates on Application Special Terms for a Series

Printed by Waterlow and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Newspaper Co., Ltd., at the Temporary Office, 10 Gordon Square, W.C.1.—Manchester (Effectively from Saturday, January 25, 1958)